O WOMEN, GIVE Charity



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CHARITY

Allah (سبحانه وتعالى) said,

“O you who believe! Shall I guide you to a deal that will save you from a painful torment? It is that you believe in Allah and His Messenger and wage jihad for His cause with your wealth and your souls. That is best for you if you only knew”
(Surah As Saff 61:10-11)

Belief in Allah (سبحانه وتعالى) and waging jihad for His cause with wealth and soul are emphasized here, and jihad using one’s wealth is mentioned first because wealth is used initially in order to prepare equipment and arm the troops, and because jihad using one’s physical self (soul) has exemptions – those who are excused from fighting – and the woman is exempt there from. As for waging jihad with one’s wealth, then there is no excuse for anyone whom Allah has enriched from His bounty and who has yet to spend. There is no difference, in this regard, between men and women, the old and the young, the blind and the seeing, and the sick and the healthy. As for the one who is poor, then there is no sin upon him for not being able to spend.

Allah (سبحانه وتعالى) said,

“Nor upon those who, when they came to you in order that you carry them (to battle), you said, ‘I do not have that upon which to carry you’”
(Surah At-Tawbah 9:92)

Narrated by Anas (رضي الله عنه) that,

Allah’s Messenger (صلى الله عليه و سلم) said,

“Wage jihad against the mushrikin with your wealth, your souls, and your tongues”
(Abu Dawud)

Regarding the wisdom in mentioning jihad with one’s wealth before jihad with one’s soul,

Ibnul-Qayyim (رحيم الله) said,

“And a second point of interest is that wealth is dearly beloved by the soul, which exerts its effort in obtaining it, undergoes risks, and may even be exposed to death while seeking it. This proves that wealth is dearly beloved to the soul. So Allah (سبحانه وتعالى) commissioned those who love Him – the mujahidin for His cause – to spend what is dear and beloved to them in seeking His pleasure. For verily the goal is for Allah to be the most beloved thing to them, and for nothing else in existence to be more beloved to them than Him. So if out of His love they freely gave something they loved, He would move them on to another, better position – which is that they freely give their souls to Him, and that is the greatest extent of love”
(Badai’ Al-Fawaid)

It is known that women – other than those whom Allah protects, and they are very few – often engage in nonsense, showing ingratitude towards their husbands, backbiting, and other grave sins. So the Prophet (صلى الله عليه و سلم) guided them to that through which they could atone for some of what they have committed in this worldly life.

Narrated by Abu Sa'id al-Khudri (رضي الله عنه) that,

Allah's Messenger (صلى الله عليه و سلم) went out to the place of prayer on one of the days of Eid, either Adha or Fitr, and he passed by the women. So he said,
"O women, give charity, for verily I was shown that you make up the majority of the people of Hellfire."
They said, "Why, O Messenger of Allah?"
He said, "You curse so much and are ungrateful to your husbands…"
(Bukhari)

A good example for women is Asma Bint Abi Bakr (رضي الله عنهم) who, despite her poverty and need, and though she did not own any gold or jewelry, would ask the Prophet (صلى الله عليه و سلم) about charity.
She said, "I said, 'O Messenger of Allah, I have nothing except what az-Zubayr placed in my house [of what he gave her]. Should I give some of it [in charity]?' He said, 'Give and do not horde things, lest Allah keep things from you'"
(Bukhari and Muslim)

Ibn Hajar (رحيم الله) said,

"The meaning of this hadith is the prohibition of restricting charity due to a fear of depletion, as
That is the greatest reason for the absence of blessing, since Allah rewards – without measure – those who give. And whoever gives freely without counting how much he gave, then he will be given without measure [by Allah]. And whoever knows that Allah provides for him from whence he does not expect should give and not calculate"
(Fath Al Bari)

Narrated by Abu Hurayrah (رضي الله عنه) that,

Allah’s Messenger (صلى الله عليه و سلم) said,

“Verily Allah (سبحانه وتعالى) accepts charity, takes it by His right hand and raises it for one of you, as one of you raises his foal, until a morsel becomes like the size of Uhud”
(at-Tirmidhi)

How, then, about the charity given to help prepare the mujahidin for Allah’s cause? Does anyone establish the religion and protect the lands of Islam other than the mujahidin? Does anyone defend honor and spite the kuffar other than the mujahidin?

Narrated by Zayd Ibn Khalid (رضي الله عنه) that,

Allah’s Messenger (صلى الله عليه و سلم) said,

“Whoever prepares a fighter for Allah’s cause has himself fought, and whoever takes care of the family of a fighter for Allah’s cause has himself fought.”
(Saheeh Bukhari, Chapter: The Excellence of One Who Prepares a Fighter or Takes Care of His Family)

This is what Amirul-Muminin ‘Uthman Ibn ‘Affan (رضي الله عنه) comprehended when he conducted his business with Allah, for which his reward was Paradise. He did not prepare a single fighter, but rather an entire army for the Battle of Tabuk. It was the Army of ‘Usrah, and what can make you comprehend what the Army of ‘Usrah was? That was the army called “‘Usrah” (hardship) because it was during difficult days and hard times for the Muslims.

Narrated by ‘Abdur-Rahman Ibn Samurah (رضي الله عنه) that,

‘Uthman came to the Prophet (صلى الله عليه و سلم) with one-thousand dinars when he was preparing the Army of ‘Usrah and dropped them in the Prophet’s lap. ‘Abdur-Rahman said, “I saw the Prophet (صلى الله عليه و سلم) looking at the money as he said two times, ‘Whatever ‘Uthman does after today will not harm him’”
(At Tirmidhi)

Indeed, Shaykhul-Islam Ibn Taymiyyah (رحيم الله) mentioned a concise yet valuable fiqh-related statement regarding the status of waging jihad with one’s wealth, putting it ahead of other forms of charity.

He (رحيم الله) said,

“If the wealth was insufficient to both feed those who would die of hunger and to fund the jihad which would be harmed without it, we put waging jihad ahead, even if the hungry starved to death. This is like the issue of targeting human shields, but even more appropriate, as in that case we would be killing them by our own direct actions, while in this case they would die due to Allah’s action alone”
(Al Fatawa Al Kubra)

When we reflect over the condition of some of the women today, we notice them spending extravagantly on transient worldly things of clothing, jewelry, feasts, and so forth. All the while, we see them being miserly and stingy when it comes to the religion of Allah (سبحانه وتعالى) – though He is Rich and we are needy.

“Here you are, those who are called to spend for Allah’s cause, yet some of you are stingy. And whoever is stingy is only stingy against himself. And Allah is Rich and you are needy. And if you Turn away, He will substitute [you] with another people, and they will not be like you”
(Surah Muhammad 47:38)

So is the Muslim woman’s hand open to spend on the worldly life but closed to spend on what benefits her in the Hereafter?

Will not someone follow the example of Sawdah (رضي الله عنهم), the Prophet's wife and the Mother of the Believers?

'Aishah (رضي الله عنهم) narrated that,

Some of the Prophet's wives (رضي الله عنهم) said to the Prophet (صلى الله عليه و سلم), "Which of us will be quickest to join you?"

He said, "The one with the longest arm." So they took a reed and measured (each other's arms), and Sawdah had the longest arm. 'Aishah said, "We learned later that she had the longest arm [in that she would extend it most] in sadaqah. Sawdah was the quickest to join him. She loved giving charity"
(Bukhari and Muslim)

The Muslim woman must not think that Allah (سبحانه وتعالى) only accepts what is much and abundant. Rather, a single dirham could very likely outdo more than a thousand, and half a date given by its owner as charity in this world could very likely save him from the fire of the Hereafter.

Al-Mundhir Ibn Jarir narrated from his father who said,

"We were with Allah's Messenger (صلى الله عليه و سلم) in the middle of the day, when a group of barefoot, half-naked men wearing pieces of woolen garments, wielding swords arrived. Most of them, rather all of them, were from Mudar (a large Arab tribe). So the face of Allah's Messenger (صلى الله عليه و سلم) changed when he saw their state of poverty. He entered his quarters then came out and ordered Bilal to call the adhan and establish the prayer. So he prayed and then addressed the people, saying,

'O people! Fear your Lord, who created you from a single soul,' until the end of the ayah, 'Verily Allah is Watchful over you'
(Surah An-Nisa 4:1),

and the ayah in Surat al-Hashr,

‘Fear Allah and let each soul look at what it has prepared for tomorrow, and fear Allah’
(Surah Al-Hashr 59:18)

He then said, ‘Let each man give charity with a dinar, a dirham, a garment, a measure of wheat, a measure of dates,’ until he said, ‘even half of a date.’ So a man from the Ansar came with a bundle, almost bigger than his hand could hold, if not indeed bigger. Then people followed after him, until I saw two heaps of food and clothing and until I saw the face of Allah’s Messenger (صلى الله عليه و سلم) cheerful, as if it was shining like gold.

So Allah’s Messenger (صلى الله عليه و سلم) said,

‘Whoever initiates a good practice in Islam, then he will receive its reward and the reward of whoever does it after him, without any of their rewards being diminished. And whoever initiates a bad practice in Islam, then he will bear its burden and the burden of whoever does it after him, without any of their burdens being diminished’”
(Saheeh Muslim)

Though the Muslim women may miss out on much goodness in waging jihad with the sword, due to Allah’s favoring men therein, the great gate of jihad with wealth is left wide open for the women who will make deals with their Lord, deals that will never end poorly.

Shaykhul-Islam Ibn Taymiyyah (رحيم الله) said,

"And whoever is unable to wage jihad with his body, but is capable of waging jihad with his wealth, then it is an obligation for him to wage jihad with his wealth.

This is the opinion of Ahmad as reported by Abul-Hakam, and it is what al-Qadi (Abu Ya'la) said in Ahkam al-Quran, regarding the ayah in Surat Baraah,

'March forth light and heavy,'
(Surah At-Tawbah 9:41)

that it obliges those who have wealth to spend for Allah's cause. As such, it is an obligation for women to wage jihad with their wealth, if they have any surplus"
(Al-Fatawa al Kubra)

Some women hoard gold, saying, "Perhaps one day, I will have nothing left to spend (for worldly things, of course), so I will sell this gold." But 'Aishah, the Mother of the Believers, (رضي الله عنهم) did not follow such a policy. Rather, 'Aishah gave seventy thousand in charity while she wore patched-up garments. Mu'awiyah (رضي الله عنه) even sent her a gift of one-hundred thousand dirhams and the sun did not set that day until she had given all of it away in charity.

This prompted her slave girl to say, "You could have used a dirham to purchase some meat for us," to which she replied, "Why didn't you say so (earlier)?" If this was the condition of the Mothers of the Believers and the women of the Companions regarding charity and spending for Allah's cause – and they are who they are –then is it not more appropriate for those Muslim women who are less than them, those whom Allah has given of His bounty, to make preparations for the everlasting life while they are able and living?

And Allah (سبحانه وتعالى) says,

“And spend of what We provided you before death comes to one of you, and he says, ‘My Lord! If only you delayed me for a short time, so that I can give charity and be among the righteous!’ And Allah will never delay a soul once its time has come. And Allah is Aware of what you do”
(Surah Al-Munafiqun 63:10-11)

The Prophet (صلى الله عليه و سلم) said,
“Charity has never diminished any wealth”
(Muslim)